WORLD PARISH

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ASBURY HOUSE OPENED

The boyhood home of Bishop Francis Asbury was officially reopened November 27, 1959, as a memorial to this great son of Staffordshire. The four-room cottage, to which Asbury was carried in his mother's arms when the family moved from Handsworth to Great Barr, near West Bromwich, a suburb of Birmingham, has now become a shrine for World Methodism. This is especially significant to his spiritual children in the American Methodist Church. It stands as a symbol of a common faith and community of spirit between the American and British peoples.

Former Ambassador to Washington, Sir Roger Makin, performed the opening ceremony and unveiled a tablet on the outer wall dedicated to the perpetual remembrance of "The Prophet of the Long Road." Sir Roger paid tribute to Asbury as a man of deep faith, great abilities, and immense courage.

"First, there is Francis Asbury the pioneer—a religious pioneer among pioneering communities," said the speaker. "We are told that he travelled an average of 6,000 miles a year on horse or on foot for 45 years, and that he went back and forth 60 times over the Alleghenies. It was said of him that 'he crossed all streams through storms and whitecaps.'

"His health was poor and he suffered from many physical afflictions, yet he never gave up. Many of us here have experience of the climate of the eastern part of the United States. We have been held up by snow drifts; we have flown through tremendous thunder storms or on the tail of a hurricane. We have experienced the sweltering heat and the bitter cold. And yet, in spite of all modern conveniences, including air-conditioning, we still complain. And so we can imagine the courage and endurance that must have been needed to brave these conditions in the middle of the 18th century, in what, in modern parlance, could only be described as a very under-developed country.

This achievement in this respect, and indeed in others, bears comparison with that of David Livingstone in the following century.

"Secondly, Francis Asbury was an ambassador, not indeed of a government but of a church. He was acting under instructions from John Wesley, just as an ambassador acts under instructions from a government. I have observed with interest that he experienced the same problems in carrying out his instructions as many ambassadors experience. He was sometimes in trouble with the home office, who, however, had the wisdom and good sense to take his advice in the end, an outcome always desired but not always realized by ordinary ambassadors.

"As time went on he identified himself more closely with local feel-

Left to right, Sir Roger Makin, Dr. Harold Roberts, and Dr. E. Benson Perkins inspect the bronze plaque on the restored Asbury Cottage: This Cottage—now the property of the County Borough of West Bromwich—was the boyhood home of Francis Asbury (1745-1816). "The Prophet of the Long Road," who was sent to America by John Wesley in 1771 and became the first Bishop of the American Methodist Church. Dedicated to perpetual remembrance in association with the World Methodist Council after restoration, 27th. November, 1959. This plaque was unveiled on the occasion of the official re-opening by Sir Roger Makin, and a prayer was offered by the Rev. Dr. Harold Roberts, President of the World Methodist Council.

ing than ordinary ambassadors can or ought to do. This was both rational and possible in his case, and he did it with the approval of his superiors.

"He understood the feeling among the colonists, and by identifying himself with their outlook was able to exercise a profound influence over their future development.

"Thirdly, there is Francis Asbury as Bishop. In addition to his evangelism he exhibited remarkable powers of leadership and organization.

"When he arrived in the colonies in 1771 there were ten preachers and 500 members. At the end of his life in 1816 there were more than 600 preachers and 200,000 members. He founded a Methodist college, a publishing house, and Sunday schools. Of these the last two grew into great enterprises after his death, and the spirit of the college is carried on in more than a hundred Methodist universities today.

"These facts reveal great practical and spiritual achievements. In a famous sentence the historian Gibbon said: 'It was the proud boast of Attila that the grass never grew where the hooves of his horse had trod.' At the other end of the spectrum it was said of Asbury: 'He printed the map of his ministry with the hooves of his horse.' What a contrast between the destructive and constructive abilities of man, between the brutal and spiritual achievements of which he is capable.

"Now I turn to what Francis Asbury's achievement meant to later generations and what it means to us today. He is recognized as the founder of the Methodist Church in the United States. But it is for others rather than for me to tell you what the Church stands for. I am, perhaps, more competent to suggest what it has meant in terms of the relationship between the English speaking peoples and particularly between Britain and the United States. I do not know what greater bonds there can be than those of a common faith expressed in a common language. In this case the inspiration which came from John and Charles Wesley was brought across the Atlantic and planted in the United States by Francis Asbury. This inspiration was enshrined in Wesley's hymns. How much stronger is the life of a movement which has a literature that it can call its own.

"We may be certain that when the quarrels of the War of Independence were settled, the profession of a common faith, the singing of a common service, had a profound effect on the outlook of United States opinion. And it still means a great deal today. I am very glad to hear that the Methodist Church follows the system of exchange of ministers between Britain and America. It is the kind of activity which does more to cement understanding between the two peoples than anything else that I know. It is something which reaches into the homes, and into the hearts, of ordinary people in our two countries.

"I believe that this cottage, which has been re-opened today in West Bromwich, will also play its part in this Anglo-American relationship. I hope that many American Methodists will visit West Bromwich for they will see in this humble dwelling a symbol, not only of the spirit of their own faith, but of the community of thought and feeling be-

tween the British and American peoples. This remains, and I believe always will remain, the greatest safeguard for freedom of thought and belief in the modern world."

Her Majesty, Queen Elizabeth, sent a message of greetings to mark her personal pleasure in this event. Messages were also received from John Hay Whitney, U.S. Ambassador in London, and the British Foreign Minister, Selwyn Lloyd, himself a Methodist.

Among those present at the ceremony were Mr. K. V. Atkinson, American Consul in Birmingham, the Mayor of West Bromwich and members of the Council. The World Methodist Council was represented by its president, the Rev. Dr. Harold Roberts (Great Britain); Bishop Ivan Lee Holt (U.S.A.), past president; Bishop Fred Corson (U.S.A.), vice president; the Rev. Dr. Benson Perkins (Great Britain), joint secretary; Dr. J. Manning Potts (U.S.A.); Dr. Harry Denman (U.S.A.) and the Rev. W. Russell Shearer, ex-president of the British Methodist Conference.

The opening of the cottage is due to the joint enterprise of the West Bromwich Borough Council and the World Methodist Council. Arrangements have been made for it to be furnished in eighteenth century style and a check toward the cost, subscribed by American Methodists, was handed to the Mayor of West Bromwich by Bishop Ivan Lee Holt. Bishop Fred Corson announced the gift of the chair from which Asbury presided over church assemblies in Philadelphia. Methodists in Washington, D.C. have presented a sideboard.

This humble home, one of three originally attached to an inn known as the "Malt Shovel", has survived the many changes the years have brought to this industrial "Black Country". The narrow, green-bordered country lane along which young Asbury walked each Sunday to All Saints Church is now a busy motor road. The rector, the Rev. Mr. Stillingfleet, preached, according to Asbury's Journal, "after the manner of the Wesleys". Francis Asbury, long beloved of the American people, has been given little attention in the land of his birth, but the opening of this cottage as a public memorial marks a resurgence of appreciation of the nature of this great man of God and of his tremendous endeavors.

It is perhaps of note that a recently built minister's house in the Stafford Circuit of the Methodist Church has been named "Asbury House" and is the first Methodist building in Britain to be named after the great bishop.

CONTACTS WITH THE ROMAN CATHOLIC CHURCH

Extracts from the statement of Dr. W. A. Visser 't Hooft, Secretary of the World Council of Churches, to the Conference of World Confessional Bodies at Zurich, Switzerland, November 25, 1959, taken from the minutes and not reported verbatim.

It can be said that the Roman Church as such has only recently become aware of the importance of the ecumenical movement. In 1928, with the Papal encyclical *Mortalium Animos,* the Roman Catholic Church demonstrated an almost scornful attitude toward the ecumenical movement. The *Instructio* of 1949 also took an unecumenical line. In 1959, however, a great change took place which found expression in the announcement of the Ecumenical Council. This was initially understood to be a major move of Roman Catholicism in the ecumenical field. But to this day nobody can repeat the exact words Pope John used in that announcement, as the press published a different version. It was understood at that time that conversations would take place between the various churches. Since then the viewpoint has changed. Several days ago Cardinal Ruffini reminded his listeners in a broadcast that *Mortalium Animos* still stands—a statement quite in conflict with what Pope John apparently said.

Interest in ecumenical questions in the Roman Church is doubtless growing. At the same time there is a tremendous countercurrent in the Vatican and at this moment the Ecumenical Council is expected to deal only with the internal affairs of the Roman Church, in the hope that by doing the right thing about its internal affairs it will become more attractive to those outside.

The world press seems to still be under the impression that the Ecumenical Council is a move toward the unity of Christendom. However, no Church outside Rome is in a hurry to return. The difficult discussion the Orthodox Archbishop Iakovos of New York recently had with Roman Catholic officials in Rome proved that there is no real change in the situation. It is therefore difficult for the Protestant churches to know what to do in what has become a propagandistic situation. Protestants must either let the matter go and give the false impression that everything depends on what Rome is doing or they must act as the "bad boys" who are seemingly against unity. It is difficult to break through this propagandistic situation created by Rome.

As an example of the curious confusion within the Vatican concerning ecumenical questions, the case of Roman Catholic observers who applied for invitations to the 1959 Central Committee meeting of the World Council of Churches may be cited. The WCC had seven applications and two were accepted. But apparently there is no office in Rome which handles ecumenical questions and individuals who want to take part in ecumenical gatherings must ask permission of their various superiors. The two Catholic observers accepted were Pere Dumont, from Istina, Paris, and Father Willebrands of Holland, Secretary of the Catholic Conference for Ecumenical Questions.

It was proper that there should have been discussions between Roman Catholics and the Central Committee, including the Orthodox, but something different happened. One evening a meeting was held at which Roman Catholics met privately with Orthodox representa-

tives. Pere Dumont gave an hour-long report in which he said that the time had come for hierarchical relations between Orthodox and Roman Catholics. This appeared at first to be in accordance with a pre-conceived plan worked out in Rome, particularly as Pere Dumont's opinion was expressed during a meeting where bishops and high ecclesiastics of the Orthodox took part. We do not believe that such a plan pre-conceived by Rome existed, but are of the opinion that Pere Dumont, with the opportunity to address such a big group of Orthodox church leaders, thought this was a good chance to say such a thing. Certainly it was an unwise time to do so. It was misunderstood first by the Orthodox themselves and second by the press.

Another mistake Pere Dumont committed was that he spoke to the press, which posed all kinds of questions. Cardinal Tisserant and Orthodox leaders such as Metropolitan James of Philadelphia and Prof. Ioannidis issued denials, but the affair created a bad feeling in the Central Committee.

The whole affair was made more difficult when a broadcast of Radio Vatican announced that an *official* meeting was going to take place between Roman Catholics and Orthodox, stressing that this was the first meeting of its kind. None of the leaders of the Orthodox Churches, however, had been consulted about such a meeting. Soon there came strong statements from the Orthodox side and it was found that a Catholic priest named Ulrich had been responsible for the broadcast. Cardinal Tisserant had had the manuscript on his desk, had seen it, but had not studied it. The *Documentation Catholique* published the manuscript, dropping the word "official".

MISSIONARIES TO OUTER SPACE?

Bishop G. Bromley Oxnam speaking at the commemoration of the 175th anniversary of the organization of the Methodist Episcopal Church at Baltimore suggested the probability of sending Methodist missionaries to planets other than our own. "Not one of the young ministers who attended the organizational Conference during the Christmas season of 1784 had seen a steamboat, traveled upon steam trains, sent a message by telegraph, talked over a telephone, or had even conceived radio, television, or flying," said Bishop Oxnam. "It was taken for granted that preaching men were to conquer a continent in the name of Jesus. These men of the saddle bags, who were men of message and mission, were hardly ready for what was then the present, much less the future.

"Before another 175 years have passed, we will have conquered space and come to know the thinking, the culture, the dreams, the problems, the limitations of the people who populate the great planets of the universe. Surely, God the Father Almighty did not devote all of His creative power to an unpopulated universe and did not place

the climax of creation, which we believe is the human being, solely upon the earth.

"Is Methodism ready to re-examine its missionary program and to ask, Must the old command be revised to read, 'Go ye into the universe and preach the Gospel to every creature.' What are these creatures like? Did the Eternal reveal Himself to them? If so, how? Could He have sent His Son to each one of the planets? Were there other methods of revelation? How is the Eternal known in Mars, in Venus, in Jupiter? Was the whole terrible enactment of Calvary requisite for other human beings? Is the message that we are to speak to the universe a neat little set of dogmatic propositions which we in our limitations have worked out to answer the baffling problems that now confront us? Are there answers that we have never heard? Are we ready to hear them, and to act upon them if they appeal to the minds God has given to us?

The future will be a period of abundant power. Splitting the atom eventuates not alone in missiles but in machines such as supersonic aircraft, or perhaps even the space ships that will fly from New York to the Pacific Coast in twenty minutes. Is it physical transportation of this kind for which we must be ready? Or will there be communication of such a nature that we can talk to the peoples of the other planets and see them and be in conference in fact, even though not in physical proximity?

AMERICAN EVANGELISTS IN WALES

Eleven American preachers recently carried on an evangelistic mission in the Cardiff and Swansea District of the British Methodist Church. The visit was arranged by Dr. Harry Denman, of the Committee on Evangelism of the World Methodist Council, who worked out the plan with Dr. Maldwyn L. Edwards, chairman of the district.

The leader of the team of visiting ministers was Dr. C. Lloyd Daugherty of the Board of Evangelism of The Methodist Church, U.S.A., of which Dr. Denman is the Executive Secretary. The other members were Rev. Emerson Colaw, Elmhurst, Illinois; Rev. K. Morgan Edwards, Pasadena, California; Rev. Ludwig Eskildsen, Kelso, Washington; Rev. Joe Andrew Harding, Salem, Oregon; Rev. G. Eliot Jones, Vicksburg, Mississippi; Rev. D. Theodore E. Landis, Alexandria, Virginia; Rev. Walter A. Lamb, Paducah, Kentucky; Rev. James McIntosh, Jamestown, New York; Rev. William C. McLelland, Jackson, Mississippi; Rev. Arthur Parke Roach, Princess Anne, Virginia.

Each visiting preacher was assigned to a circuit. Dr. Daugherty had no circuit but with Dr. Edwards supervised the whole mission. The unique enterprise was declared to be a notable success in several respects and it was reported favorably in the London *Methodist Recorder*. "It can be said quite confidently," said the report, "that the im-

pact of these eleven devoted and highly qualified ministers on the District was both stimulating and instructive. The meeting at the end of the campaign, attended by ministers and laymen of the circuits concerned, was like the best type of Methodist class meeting in the quality of the testimonials and the confession of what this work had meant. Dr. Daugherty himself said that this had been one of the great enriching experiences that he had known in this work. For the most part the method was that of personal visitation evangelism.

Dr. Edwards, himself a member of the World Methodist Council, made an enthusiastic statement concerning the campaign and the visitors: "In all the circuits they were both respected and loved before they left; and they have established in all these places a new and lasting link between the British and the American Methodist Churches. The fact that, without exception, they gave themselves day by day and night by night to the one task of visitation-evangelism proved a strength and not a weakness. It meant that there was no confusion of issue. Our people realized the central content of the mission and were ready to cooperate in this new form of visitation.

"Basically, the principle consists of two laymen going to the houses of the people who are on the threshold of, but not inside, the Church. They do not stand on the doorstep, but go inside and have conversations with the people concerned, and seek to gain their commitment once more to attendance at the church, and to eventual membership. It was estimated at the final Saturday evaluation meeting, when a frank inquiry into the campaign was made, that almost fifty percent of those visited declared their readiness to go to church, and in many cases to begin classes of instruction for membership. This has already resulted in increased numbers at many of the churches where the American missioners laboured; but it has also resulted in the Church itself gaining a fresh vision of its task. All the laymen who were ready to go out on this campaign were radiant because the experience had brought such blessing to themselves. The intention is to devote one full evening every month to this form of evangelism and when necessary to hold classes of instruction for those who freshly come."

Dr. Denman and the Board of Evangelism have carried out such movements in various parts of the world. Last year one of the most highly successful campaigns was carried out by a team which visited Korea. Teams have been sent to the European continent but this was the mission in Great Britain.

HEADQUARTERS BUILDING ENLARGED

The World Methodist Building at Lake Junaluska, North Carolina, American Headquarters of the World Methodist Council and the Association of Methodist Historical Societies, has been greatly enlarged by the addition of two offices and an entirely new wing which has a

full basement. These additions have doubled the capacity of the building. The new wing has a reading room secluded from other parts of the building. In the past readers and students have experienced difficulty in working because of the presence of numerous visitors. The new reading room will insure complete privacy.

Also in the new wing there is an office for the librarian and archivist, a work room for the mechanical office equipment, and a storage room. Additional stack room space has also been provided for the library. This was made necessary by the new acquisitions of Methodist historical materials, which are received almost daily.

Among recent acquisitions are several Wesley letters, a manuscript life of Philip Gatch, a typescript of the Journal of Henry Boehm, and numerous microfilms and other items of a similar nature.

The librarian, Mrs. Louise Stahl, is endeavoring to secure pictures and autographs of all Methodist Bishops throughout the world. The library already has such items of all the Presidents of the British Conference, from John Wesley to the present day, which is believed to be the only such collection in existence. No such collection has ever been gathered of Methodist Bishops.

This building has the distinction of having been designated as an official depository by more bodies and organizations than any other in the world. It has been so designated by the General Conference of The Methodist Church; the World Methodist Council; the World Federation of Methodist Women; the American Association of Methodist Historical Societies; the Southeastern Jurisdictional Methodist Historical Society; and the Western North Carolina Conference Historical Society.

TENTH WORLD METHODIST CONFERENCE

Arrangements are under way for the meeting of the Tenth World Methodist Conference at Oslo, Norway, August 17-25, 1961. The World Federation of Methodist Women will meet on the three preceding days.

In November, 1959, Mr. Edwin L. Jones and Dr. Elmer T. Clark attended a meeting of the local committee at Oslo. This committee is headed by Mr. Ragnor Horne, attorney, member of the Oslo City Council, conference lay leader, and delegate to the General Conference. Bishop Odd Hagen of Stockholm also attended the meeting. The group visited the new Methodist Church now under construction, in which devotions, morning services of Holy Communion, and group meetings will be held, and the adjacent Philadelphia Hall of the Pentecostal Church, a very large and fine auditorium, in which the sessions of the Conference will be held.

The American delegation is now being selected. This will consist of the seventy-five members of Section XIII, members and delegates of

the other Sections in the country, 225 delegates appointed by the Bishops, and 50 women and 50 youth delegates named by the Executive Committee of Section XIII.

Following the Oslo meeting, Bishop Ivan Lee Holt and Dr. Clark attended a meeting of the program committee in London, at which the preliminary outline of the program was tentatively agreed upon. The program is expected to be virtually completed at the Executive Committee meeting in Zurich, Switzerland, August 3-7, 1960.

WORLD CONFESSIONAL MEETING

The biennial meeting of the representatives of the World Confessional Church Bodies met at Geneva, Switzerland, November 24-25, 1959. The Methodist participants were Bishop Ferdinand Sigg, who was the chairman, Bishop Ivan Lee Holt, the past president of the World Methodist Council, Mr. Edwin L. Jones, treasurer, and Dr. Elmer T. Clark, secretary. The other bodies represented were the World Council of Churches, International Congregational Council, Pentecostal World Conference, Presbyterian World Alliance, Lutheran World Federation, World Convention of the Churches of Christ (Disciples), the Friends World Committee, Baptist World Alliance, Church of England Council on Interchurch Relations, Ecumenical Patriarchate of the Eastern Orthodox Church, Commission of the Churches on International Affairs, Service to Refugees, and Inter-Church Aid.

All of these bodies made statements concerning their policy and work.

The Eastern Orthodox and Pentecostal Churches were represented for the first time. The former was represented by the Archimandrite Timiadis, and the latter by the Rev. David J. Du Plessis of Dallas, Texas, Executive Secretary of the Pentecostal World Conference.

One of the most important reports to the meeting was that of Dr. W. A. Visser 't Hooft, Secretary of the World Council of Churches, on contacts with the Roman Catholic Church, extracts of which are printed on other pages of this bulletin.

LOCAL CHURCH HISTORIES BEING PREPARED

An increasing number of Conference Historical Societies are becoming interested in compiling histories of Methodism in their areas, and it is hoped that other groups will follow their example. Too often the writing of a history is postponed until valuable sources of information are no longer available.

The new *History of Methodism in Southern California and Arizona* will come off the press about April 1st of this year. The cost of the book is $3.50 plus tax and postage, and can be secured from the His-

torial Society Office at 5250 Santa Monica Boulevard, Los Angeles 29, California.

A new *History of Methodism in Missouri* is being prepared under the editorial direction of Dr. A. Sterling Ward.

A committee has been set up to produce a *History of Methodism in South Dakota.*

The late Rev. Thomas Yarnes before his death had completed a *History of Methodism in Oregon.* The manuscript, however, has not yet been published.

If other conference or local church histories are in preparation, the Association would be glad to be advised of them.

A small book of suggestions for the writing of local Methodist histories is now in the press. It may be secured without charge by writing to the Association of Methodist Historical Societies, Lake Junaluska, North Carolina.

COLLECTOR'S COLUMN

James A. Johnson, 70 Charles Street, Reading, Massachusetts, is interested in Disciplines, some Wesleyana, certain hymnals and items of general Methodistica.

Mrs. Tracy Burdick, Greig, New York, has five Methodist hymnals from 1840 to 1850, which she wishes to sell.

Rev. Ardell G. Gould, 533 Main Street, Bellwood, Pennsylvania, collects Disciplines, hymnals, and other books dealing with Methodism, and is interested in exchanging duplicates, and buying or selling.

Walter L. Hunt, 6 Church Street, Unadilla, New York, is interested in securing Disciplines published prior to 1912, as well as the *Journal of Francis Asbury,* Vols I and II, published in New York by Bangs & Mason in 1821.

WEST INDIES BI-CENTENARY

The Two Hundredth Anniversary of the origin of Methodism in the West Indies will be celebrated at Antigua on October 19, 1960. In 1760 Nathaniel Gilbert, who with two of his slaves was converted by John Wesley, began preaching on that island.

The following persons from the United States have been invited to attend the observance: Bishop Paul E. Martin, Bishop Willis J. King, Bishop Fred P. Corson, Bishop Ivan Lee Holt, Mrs. J. Fount Tillman, Miss Dorothy McConnell, Mr. Edwin L. Jones, Mr. Charles C. Parlin, Dr. Elmer T. Clark, and Dr. T. Otto Nall.

TENTH WORLD METHODIST CONFERENCE

The schedule of meetings in connection with the Tenth World Methodist Conference at Oslo, Norway, in August, 1961, is as follows:

August 14-16—World Federation of Methodist Women
August 15 —Executive Committee, World Methodist Council
August 16 —World Methodist Council
August 17-25—World Methodist Conference

Great interest has developed in these meetings. It should be borne in mind that they are not public gatherings but delegated assemblies of persons officially appointed. Credentials will be issued by the Secretary.

In addition to the 75 members, the following will be accredited from Section XIII: 225 persons designated by the Bishops; 50 nominated by the Woman's Division of Christian Service; 50 young people, with adult counselors, appointed by the Executive Committee of Section XIII of the World Methodist Council on nomination of the Bishops and others; up to 75 designated by the officers of Section XIII; Bishops (both retired and active); Executive Secretaries of General Boards; Editors of church-wide periodicals; and members of the Council on World Service and Finance.

The official travel agents are Thos. Cook & Son. They have prepared ten Methodist Tours which will include the Oslo Conference and are reserving rooms in all hotels in the city. Since space is limited delegates will avoid difficulty by making their travel arrangements through our own agents.

Write to the Secretary at Lake Junaluska, North Carolina, or to Mr. C. L. Hill, Methodist Tours, Thos. Cook & Son, 587 Fifth Avenue, New York 17, New York.

The Methodist Church, Fort Edward, New York, has a large photograph of "Living Ministers and Laymen of the M. E. Church, October 1866." They would accept a contribution to their church building fund

in exchange for the picture. Write to Leonard C. Russell, Fort Edward, New York.

Rev. Clarence W. Whitley, 1876 N.W. 51st Terrace, Miami 42, Florida, has for sale some old Methodist hymnals and some Wesley volumes, such as *Sermons on Several Occasions*, 1788.

Rev. R. H. Timberlake, Box 157, Escalon, California, has for sale the following: *Sermons of John Wesley*, published by A. H. Redford, 1875, Vols. II, III and IV; Fish, Henry C.: *Masterpieces of Pulpit Eloquence*, 1869; Clarke's *Commentary*, 6 volumes, rebound and in good condition.

David R. Swope, East Heights Methodist Church, Wichita 8, Kansas, wants to buy Methodist hymnals and Disciplines.

Mrs. Milton T. Jefferson, 56 West Main Street, Sodus, New York, is interested in acquiring Methodist almanacs, Disciplines, hymnals, and other works.

THE RIDGELY LETTERS

Additional Asbury letters have come to light and are printed here. There are four to the wife of Captain Charles Ridgely, brother-in-law of Henry Dorsey Gough. The Ridgelys were well-to-do people who lived at Hampton Hall near Towson, Maryland, not far from the Gough home at Perry Hall. Mrs. Ridgely was a devout Methodist. The letters were found by Edward Schell and Marvin Harvey. The notes were prepared by J. Manning Potts.

* * * *

Asbury was at Perry Hall for a day and was probably reminded by the Goughs to write to Mrs. Ridgely. He had evidently seen her sometime during the General Conference in Baltimore which had just closed. Asbury was not very optimistic about Mrs. Ridgely's health. He was sorry he could not visit the Ridgelys and admonishes her to grow in grace.

Perry Hall [Maryland][1]

May 24, 1804

[To Mrs. Charles Ridgely]

My dear Madam and Mother,

Grace and peace attend you in the wastes of life. I have not seen you for this thirty years observed to look so pale and feeble. I fear I shall loose my friend and Benefactor; but what do I fear that you will be happy, will be at rest, will see God and Jesus you love and Triumph over Death and Darkness, shall I fear? You will be made immortal.

I trust my dear Friend you hold communion with Jesus that you have heaven in your soul; and glory in your wish, you have lived in a crowd, and have been a great mother with a Dry Breast, may you have a name and a place in the upper house of God, far, far better than sons and daughters.

Oh my dear sister perfect love will wing your flight to glory. While Faith is changing into sight and hope espiring in full fruition. The Burden of a General Conference prevented me from the pleasure I wished to have had with my Dear Baltimore Brethren and sisters, but let us hold on. Eternity will give us latitude to our wishes to patch up the spaces of Friendship, and the full heart, will in part with never ending pleasure, not bound to time, and space but ever praising and always rejoicing in God.

Tis true a Bishop should be given to hospitality, if he has a scanty supply such as our church affords. Who would not wish to do good like a giving God. Oh my Friend may your last days be peace and may you feel unutterable joy, in the Lord. Our span of life will soon be over, our minutes swiftly fly.

Fly oh Fly our soul toward Glory, I am with gratitude yours,

F. Asbury

Methodist Historical Society, Lovely Lane Museum, Baltimore, Maryland

[1]Date and place at end of letter.

The Bishop had been at Perry Hall and, from there he went on to Baltimore. There he wrote to Mrs. Ridgely. Asbury gives Mrs. Ridgely some account of Methodism.

Baltimore, [Maryland]

August 16, 1804

[To Mrs. Charles Ridgely]

My dear Sister,

May Great Grace, and peace attend you in the latest hours of life. I mean not to intrude by Letters, upon your attention and time. I present you with our Annual Minutes that you will look over in your Solitary hours. God has done great things for us as a people. We have added above nine thousand this year notwithstanding the absence of near one hundred preachers from their Stations to attend the General Conference, and our Yearly Conferences are large, and call the presence of many preachers; longer than in former times.

It is well known our most numerous Societies, are in some of the most unhealthy, and short lived parts of our Land; our people emigrate greatly from East, to west, by which means our people sometimes suspend; if they do not loose their membership. The great wastage by Death and expulsion, must be considerable: of such a body of people, you will see we have admitted 79 preachers this year and the vast reserve of Local preachers forming near 2000, many who stand ready to assist the Travelling preachers, when called for, as also their useful services; in the Societies where they live. It is our priviledge to Send but not to Borrow of other Denominations. God has poured forth very plentifully of the spirit of prophecy upon this generation. Great meetings by Encampments are appointed in the State of New York, and [New] Jersey. And meetings by thousands I hope will be Frequent and conversions by hundreds.

I am with respect yours as ever to serve in the Gospel of Jesus.

F. Asbury

Methodist Historical Society, Lovely Lane Museum, Baltimore, Maryland

* * * *

Perry Hall was a stopping place for Asbury and he frequently went there. Here he wrote this letter. It was an answer to Mrs. Ridgely. She had been contributing to the support of the preachers. Asbury makes another report of the work.

Perry Hall, [Maryland]

March 10, 1807

[To Mrs. Charles Ridgely]

My dear Mother,

Great Grace be with your spirit. I did not think my Letters were of any great consequence, but if you thought so, I am your Servant for Jesus, to

speak, preach and write. I am under personal obligations to you, and some others, as my benefactor. It cannot be supposed that 150 Dollars per year is sufficient, my highest claim from the 7 conferences being 24 Dollars each, to buy me clothing, horses and carriage, and to pay all my expences in Travelling 5000 miles a Year. If I had not here and there a Friend like Mamma Ridgely. When the cries of the widows, and Fatherless children, of preachers; as well as distressed preachers single men that Labour, and fare hard for 10 Dollars per Year, and Married men with their wives in a Small room, to be supported in the barren hills of Newhampshire, and Vermont. Let me tell you Madam we bear yours and the bounty of the Baltimore Conference, a Supply of above 300 Dollars. You will think I am now supporting a Gospel ministry for 800 or 1000 miles. My Person unknown but my God seeth my goodness communicated with fidelity. I had thoughts I would write to you next Summer, a thought, shall we both live, possibly we may be bright spirits in Glory by that time! It may be now or never with us both! Oh Mamma, Let not you[r] Company, nor Cattle, keep you from Christ; Your houses and Lands, God has blest you, only acknowledge God in your house. In Domestick life you have commanded thousands of your own, and other Families. Be regular and fervent in your returns of duty, the nearer heaven the more heavenly and holy.

It is not possible for you to conceive what God is doing in the Land. I have visited 4 of the 7 Conferences. In the Western 1000 increase the same number in the South. In the Virginia Conference added 3000, in Baltimore the same number. We hope one hundred thousand will be converted this year, we expect an increase of 100 preachers, and one hundred thousand souls to be converted. Oh Glory! Oh Glory!

If I am permitted to return from near a 3000 Trip I shall be in Little York about the last of July and if I can hear of you, send the Minutes with a Letter. I feel most seriously concerned for your sisters and family. Oh that God could reach the General's heart that God would answer the prayers and prophecy of his Mother that he would Oh that the Counsels and prayers and possibly tears of his Dear Sisters might be heard for him. His mother was a woman of a great mind and a good heart. Now dear mother make haste perfect Love and perfect Love. Who can tell how near we are to both. Let us watch and pray that the last of life me [may] be the best.

Does Mamma go to campmeetings
by all means, you shall see and
feel if you cannot hear.

I am yours sincerely
F. Asbury

Methodist Historical Society, Lovely Lane Museum, Baltimore, Maryland

* * * *

Asbury had received some money for the ministry which Mrs. Ridgely sent by the preacher, James Smith. Asbury is expressing his thanks. He gives Mrs. Ridgely advice about her spiritual life.

Philadelphia, [Pennsylvania]

May 7, 1810

[To Mrs. Charles Ridgely]

My very dear Mother in Israel,

God be gracious to you in your soul as he has been in his providence and bounty, set you above millions of your Sex in wealth. I received by James Smith, what you sent to the poor, and myself, be assured the poor ministry shall have a share in your charity, that I hope to secure; but how humble, and meek, I cannot always judge. If you Live to do good, and have been a dutiful Child to your Mother, Long life and holiness will or may be given you, and the more you give; God will give you, temporally, spiritually, and eternally reward you. It is very extraordinary, that myself, my aid and Two horses should Travel 5000 miles in about 8 months. Turnpikes, bridges, Ferrys, for 100 Dollars, and that I should receive officially Quarterage and travelling expenses only 25 Dollars for each of the 7 Conferences. I am frequently driven to Taverns, and houses of public entertainment most meet misery and wickedness over the whole Continent. I am happy to be your almsgiver 700 miles to 1000 miles distant from your native spot. You have not Daughters of your flesh, God will give you adopted Children, that will help you and surely comfort you in the setting hour of Life. Your feeble voice, your singularities have prevented family prayers; the young people will crowd you. My faithful female friends are called, and my few real immediate children in the Lord are gone and going home Daily. My mother set apart at least the morning and evening hour for communion with God. Let not business, Hens, chickens, Turkeys, flowers, Garden, or anything break in upon your closet seasons, be much with God in private, be in heaven while upon Earth. I thank my dear friend for myself, for the poor. May your fields bring forth plentifully, May you be like a giving God in charity, we hold the practical likeness to God. He will never be in Debt to us; he is rich, the Earth is the Lords and its fullness, he can draw upon the Bank of mercy, and the Store house of blessings health, Ease in old age, a placid Soul in Grace, always giving, always receiving temporally, spiritually, mercies [?] thousand Doors stand open to us. If you have any message, send by Sister Dickins she will communicate. Mary Whithy of Chester an old Disciple of mine is gone, 12 years a wife, 30 years kept me of the most excellent houses of publick entertainment. 30 years sought and Served the Lord, 44 years a widow, died aged 76 in great peace a woman of great mind and good heart, there Death thinneth the ranks of my old disciples, my respects to you[r] nieces, especially Sister Ridgley and Reed, your Sisters and mine in the Lord farewell.

I am with great respect
Dear Madam and Dear
Sister in Jesus
Your Soul's Pastor
F. Asbury

Methodist Historical Society, Lovely Lane Museum, Baltimore, Maryland

THE MORRELL LETTERS

Recently fourteen letters of Francis Asbury to Thomas Morrell have come to light. Major Thomas Morrell was an early Methodist preacher who had been an officer in the Revolution serving under General Washington. It was Morrell who made arrangements for the visit of Bishops Asbury and Coke to President Washington in New York soon after his inauguration. These letters were found in old copies of the Christian Advocate and Journal *in the library of the Methodist Publishing House in Nashville, Tennessee. Some were listed under Morrell but the others were not indexed.*

* * * *

In the volume of Letters *only the last part of this letter was printed. That was found in Wakeley's,* Lost Chapters. *Wakeley had copied the whole letter and his copy is in Drew University. The copy used here was printed in the* Christian Advocate and Journal *and is the whole letter.*

Rhinebeck, [New York]
June 19, 1789

To Thomas Morrell
Elder of the Methodist Episcopal Church

My Dear Brother,

I have written a letter to Brother Dickins on business, to send me sixty Hymn-Books, with sixty Forms of Discipline, of the last impression to Little York, directed to be left at George Test's, saddler. What success the letter has had, I know not: I expect that Brother Dickins has gone from York. If you can pass a line on the above concern, it will be well.

I have been unwell since I have left York; my stomach is not in a good state, and this has been attended with slow fevers and headache. I have not failed to cry aloud, finding it necessary to strive to raise the dead. My work is with the Lord, and my spirit rests in the love of God daily.

If you can make a visit to Cokesbury in December, I will make you welcome. I expect the resolutions of the council relative to the college will have the power of laws. When persons and circumstances are properly brought before them on the spot, they can determine better than distant conferences. I want to do something very definitive for the relief of the debt, annual expenses, and government of the house, and proper economy of the family; especially as I must unavoidably be absent nine months in my trip to Kentucky.

(If you can only erect and cover, with seats, windows, and doors, the new church by the first of December, all will be well, I hope.

O, brother! piety, patience, courage, zeal, industry, will carry you through. I am in faith, hope, and prayer, that God will revive his work in you. Do brother, strive to reform the singing a little in our Church. I am thine, in much esteem.)[1]

F. Asbury

Christian Advocate and Journal, January 16, 1851

[1]This part is in *The Journal and Letters of Francis Asbury*, Volume III.

Thomas Morrell was on the New York District with Freeborn Garrettson. In the General Minutes of 1789 both are listed at the head of the district but Garrettson is called presiding elder and Morrell is elder. The first paragraph of this letter was printed in Wakeley's Lost Chapters *and this paragraph was printed in the volume of* Letters *with a question as to its date. This copy of the letter is taken from the* Christian Advocate and Journal, *however Wakeley's copy is in Drew University. The* Advocate *copy shows the correct date as September 9, 1789.*

Baltimore, [Maryland]

September 9, 1789

[To Thomas Morrell]

My Very Dear Brother,

(It is impossible for me to give any decided advice in the critical circumstances of your case; and the fickle tempers you have to deal with, that may tack and change more frequently than the wind. In brief, I advise you to do the best you can, but *build the house.* I will cancel your obligations to the conference and myself; I wish you to be under no shackles on our side. I would not have you outdone; I think that those that trouble you will somehow be cut off.)[1]

I believe that Bishop Coke, so far from assisting, was not with Mr. Wesley when some of his political publications were made. This History of the American Revolution, the bishop would not believe had ever been written, till I convinced him by directing him to a sight of it in Georgetown, South Carolina; last April, which book he ordered to be—I know not what—to be burnt, may be. I expected something of the kind would appear against us. I rejoice unspeakably; I know, I see, I hear, and feel more this way than I speak of. I know the Americans very well. It was with great difficulty and peculiar delicacy, that I prevented the doctor from presenting the address. The old church people mortally hate us, former friends, the great foes; the Presbyterians, equally. We spoil the trade of the church, and their grand palladium, Calvinism. Each will watch an opportunity to wound us.

I am fully convinced it was not expedient for Mr. Wesley or Dr. Coke to claim the shadow of power, authority, names, or assignments of any kind. This subject, delicate as it is, I have told them too plainly for their feelings, and it has prevented that confidence and cordiality that would have otherwise subsisted. I may in confidence assure you, that nothing but my indipensable obligation to the people of this country, as a father of this connexion, in some measure, would have engaged me to act in conjunction at all; such has been the peculiar circumstance of my station.

I have thought that the publication of my Journal will give some light; and I know not but it might be well for the Council of the Eldership, in some future day, to interrogate me in such a manner, as might lay me under the necessity of answering such questions as would clear my conduct. But it is impossible for Mr. Wesley ever to reconcile himself to this country, or for Dr. Coke fully to satisfy the objections while he claims his office

[1]This part is in *The Journal and Letters of Francis Asbury,* Volume III.

here, while he continues to be a non-resident in this country. Nevertheless, I believe he is a real friend to this country, and all its rights and liberties; and that he would never do anything, great or small, without the consent of the residing bishop and conference; and that, according to the constitution of our Church, he cannot. But who of our enemies will believe this? If they do, they will speak otherwise. You will take my hints.

God is with us in a powerful manner in this town, and also in the country.

I am, in great respect, thine,

FRANCIS ASBURY

The Christian Advocate and Journal, January 16, 1851

* * * *

This letter to Thomas Morrell is not dated nor is the place given. It was found in the Christian Advocate and Journal *of January 9, 1851. It was evidently written in November of 1789. The council met in Baltimore on Thursday, December 3rd. The letter was written more than a week before as Asbury says. The other references in the letter point to this date. The exact place is unknown. The two brackets were placed there by the editor of the* Christian Advocate and Journal. *In the General Minutes in 1789 Thomas Morrell is listed as elder under Freeborn Garrettson, the presiding elder. Asbury says in the* Journal *on December 3, that Garrettson was one of the members of the council who was present. Here in the letter Asbury writes Morrell to come but indicates Morrell was not a member.*

[Maryland]

[November, 1789]

[To Thomas Morrell]

My Dear Brother,

This morning, after having written my former letter, received your late one. It is an exceeding hard matter to make men of one clime to agree, much less those whose interests and local ideas are so confined, and yet divided—there are such fears and jealousies; the matter was most severely sifted in the Baltimore Conference; and I suppose no subject ever gave the Doctor so much pain, and very powerfully touched the feelings of Mr. Wesley. This has caused him to write letters of most painful contents. He is now in a perfect good humour, and I would not wish to give him pain. Dear old man, he is near his journey's end, if not gone hence. As to the appointment of another bishop, that matter is well settled in the canons of our Church. There is but one thing—the priority of the names. It was debated plainly, and warmly urged, that he should visit us as Doctor Coke, and not as our bishop; but this was like death to him. These things considered, I am afraid to indulge my own scruples on this subject.

As to Brother Cloud, I think he ought to receive only a double quarterage from York during his stay in town, and not through the whole year.

I am much pleased to find another subscription is moving, and you have

had many drawbacks. I am in good hope that two stories out of three will be nearly finished. Our school is in good order. I expect to place thirteen boys on the charity of the college.

I wish, if you have no immediate call to stay in town to forward the building, [Forsythstreet Church, then in progress of erection,] it may be a blessing to yourself, the college, and connexion, to come to council. Those that are not members may give advice. If I could possibly come to York I would, and I know not now but you will see me on Thursday week. We must live, pray, preach, and collect by faith. I have such a long and awful journey to go, and to be absent such a time, that if somewhat is not done for the college and connexion, should I be called home, it will be attended with something painful. If some of the wisest and best men are present, God may direct. The council will meet at Baltimore after examining the boys at college. Come, my dear [brother,] if you can, and see our order; you can leave a preacher in town. I feel for you in all your labour; but, remember, you serve the Lord Christ.

Thine, as ever,

Fran. Asbury

Christian Advocate and Journal, January 9, 1851, p. 6

* * * *

In 1790 Thomas Morrell was presiding elder on the New York District. In 1789 he is listed as elder but Freeborn Garrettson is first as presiding elder. In 1790 William Jessop appears in the minutes as junior preacher in New York. In the Journal *on February 10, 1790 Asbury refers to the revival in New York. The date of the letter is not certain but the letter fits into Asbury's account in his* Journal *in February 1790.*

[Charleston, South Carolina]

[February, 1790]

[To Thomas Morrell]

I rejoice to hear there is hope of a revival among you. If I find any acceptable preachers I shall send them toward the North. If I do not, you must do the best you can. One mode of supply hath struck me, that is, should Brother Bonsall make a sudden return from Charleston, you may employ him on Long-Island. I will send Brother Jessop along as soon as may be. Make no apology to me or any man; we are encompassed about with infirmities; we must not watch over one another for evil, nor make a man an offender for a word: if so, we may tremble continually, and all freedom will be destroyed. We must remember we are all *brethren* and *men*, and speak as such. . . . . I have many men and conferences to please; I cannot do as I would, nor please every one.

I am, as ever, thine,

F. Asbury

Christian Advocate and Journal, January 16, 1851, p. 9

Thomas Morrell in 1790 was on the New York District. During the year he was changed from assistant to Freeborn Garrettson and made presiding elder. Whatever the trouble was in reference to Brother Cloud it was settled by the conference of 1791 because he was made presiding elder in the place of Morrell.

Charleston, [South Carolina]

February 12, 1790

To Thomas Morrell
Elder of the Methodist Episcopal Church
20 John-st., New-York.

My Dear Brother,

Your letter is like a cordial to my labouring, fainting spirit. Thus I felt and thought surely God will visit that city, and pour out of his Spirit in a miraculous manner. I had some forebodings two years ago; last year I felt the powers of darkness strong, but, glory to the Lord! they are beaten back. I have no power for distraction, but all for edification and salvation; and if you think it will be for the glory of God and the prosperity of the work, I am willing Br. Cloud should continue till conference. So far from stationing a preacher that is not united in the work in York, I would sooner move him away. I am sensible now that much hurt has been done in Europe by the preachers; nay, I am afraid that ignorantly myself, not heartily joining in, I have harmed the work. Blindness in part is with Israel. Lord help thy watchmen to see eye to eye! Myself and mate, Br. Whatcoat, go on our way rejoicing. We feel the gales of the Spirit in a dry, barren land, which causes us to hope the time is near, and the Lord is on his way to the South. We have made a beginning to teach and to preach to the Cattawba Indians; the children learn surprisingly, and the old people are very attentive to hear preaching, and implicitly obey, as far as they are taught, as to keeping the Sabbath and prayer. We give a person twenty pounds per year to teach them.

We have heard of and felt some little of a revival in some spots. The fire kindled in the South, but I believe it will burn lastingly and pure in the North. There are some things kill religion; water hurts fire; Antinomianism takes root in laziness and oppression. But the Lord can burn up this dross. Do, my dear, keep up a continual spirit of prayer. Let no one speak against or oppose the work. I have never known a single instance of checking the work but mischief has been done, wounding the most sincere; they have taken it to themselves when not designed.

My way is open to Kentucky the tenth of April; I hope to be remembered by the Church in that time of danger, that I may return in peace and power to taste and feel with you the heavenly powers. If you should want help, it would be well to call in some one from the country; we should crowd all sail at this time. I apprehend the Doctor will have no need to make much more reference than to tell how his own countryman bruised him; that he should presume to say, America should be the exemplar of other nations. This was insufferable presumption to the governors of the world.

Our Conference is to meet next week in this city. We hope for the gales

of the Spirit; the fire I hear is rekindled in Georgia, and also in North Carolina; and this city and State I hope from this conference. We have been too easy and fashionable here. My love to Br. Cloud and all inquiring friends.

With great love, thine, as ever,

F. Asbury

Christian Advocate and Journal, January 30, 1851, p. 17

* * * *

One wishes that Morrell's correspondence were available as it would probably tell what was the difficulty with Robert Cloud. We do not know, but Cloud became presiding elder of the New York District in 1791 following Morrell.

Charleston, [South Carolina]

February 16, 1790.

[To Thomas Morrell]

My Dear Brother,

I have no need to say any more concerning Brother Cloud; do what you judge best, only let us not condemn untried. Extracts from Northern letters to me will, by the advice of conference, be read in public this evening. The weight of our business is done in conference; the Constitution of the Council was received, with this amendment—"That the alteration of any old canon, or making any new one, shall not be binding till it is carried through and received by a majority of votes from the General Conference.["] The exclusive right is given to the bishops and council to manage the printing and the seminary of learning. The second, third, fourth, fifth, sixth, and eighth resolutions are adopted by a unanimity of votes. A design of establishing Sunday schools for white and black children and adults is now before the conference. I shall shortly go hence: write to me at Joseph Hardy's, Petersburgh, to be forwarded to Holstein or Kentucky; the way is open and a company to meet me at the Block house. I wonder Richard Bassett has not written to me. I am happy in a companion that takes some labour from my hands. Peace be with thy spirit. One of the first words Brother Ellis spoke, after the usual salutation, on the dock was, The news from you is a cordial to my weary, fainting spirit. Your second gives additional joy. As ever, thine

F. Asbury

Christian Advocate and Journal, January 30, 1851

* * * *

This is another letter to Thomas Morrell, the presiding elder of the New York District. The revival in New York had been reported by Asbury to

thousands. Asbury is telling Morrell about his places for schools in Georgia and Kentucky. He tells Morrell about the council and refers to the General Conference.

[Amelia County, Virginia]

June 24, 1790

[To Thomas Morrell]

My Very Dear Brother,

I acknowledge your particular respect to me in writing. The interesting contents have been read to thousands in Carolina, Georgia, Kentucky, and Virginia. I observe the rapidity of the work has ceased in some degree; but fear not—expect the returning gales of the Spirit of God, and let us rejoice that souls are daily and gradually coming; this has not been the case in months or years past. There was a little flame kindled in Charleston, Georgia, and Kentucky, with North Carolina Conference.

I have laid the foundation of two schools—one in Georgia, another in Kentucky—66 feet by 40, form and plan of Cokesbury. I have the offer of hundreds of acres of land for this purpose in each county.

The general opinion is, that we ought to have a Council, and that the men should be the choice of their different conferences, and their mouths, eyes, and ears, hostages and sureties for the firm and lasting union and order of the body;—and that nothing should be binding on the whole body without a majority of the General Conference. Can you think it fit that the bishops or bishop—as the chief lies upon myself—should have the sole government of our College and schools, unaided by the counsel of the wisest and most able of our brethren, which I hope the wisdom of the conferences will elect? If the Conference place such an unbounded confidence in him [the bishop] as to trust him, ought he not to fear that in the application of so much money some part may be improperly applied? Can he think himself safe from the temptation to embezzle the chest? Ought he not to try to be guarded better, and have a Council as so many witnesses to his probity and transactions, and a security that he may not run headlong to make the community, insolvent? The profits arising from printing, if that work is prudently conducted, will ere long make one thousand per year. We have told the public how these profits shall be applied, and they expect that we not only mean, but will do what we promise. Now, as the train of this was laid by me, it ought not to be, and cannot be, taken out of my hands altogether as the Bishop of the Church—as, in some sense, to many the father of the Connexion—unless it can be proved I have done wickedly; as to acting weakly, I may have done so, therefore I want good and frequent counsel. I can ask the conferences; but I cannot drag the business twelve or thirteen times through conferences; this is enough to tire the spirit of Moses and Job. But the General Conference cannot advise; but a select number hearing, seeing, and knowing all my transactions may give me great assistance and instruction. I believe one member of the Council, from previous disaffection, took dudgeon at one thing—that is, that my consent should be obtained; and the preachers being displeased at other matters, it is thrown out of the Petersburg Conference, 23 against 3. I am now convinced that

were the Council possessed of a definitive right to determine in all cases, without me on the other hand, or the General Conference, on the other, the presiding elders would, if so minded, govern the whole. They can, as going about at large, procure [their own] election preferable to any others, and what they approve they can carry; if they conquer me, they will have the whole. I am likewise convinced that if ever there is a capital rent, it will be by these men; persons and circumstances have opened my eyes. It was the saying of one of our elders—now, I hope, in glory—"I am ripe for rebellion!"—a man I loved as my own soul; a man who confessed (more than in modesty I could claim) that he believed God heard my prayers for him, and restored him from the margin of the grave. And what was the offence? Only the moderate episcopacy of our Church, and some few appendages not worth speaking about. I desire that you will, as far as you approve, advocate the interest of the Council, and show yourself willing to stand an election. My first work will be to lay open the College and all, with all its members, to their sight; then open in Council all the transactions, debts, and the like; as also the teachers; then I shall lay open my plans and subscriptions for Foreign Schools. Then call a strict examination of the stewards' books; how the money has been applied; what books shall be printed; and read some manuscripts that we think of printing. The application of money for the future to the colleges and schools I know not that we shall need to touch. As to moving at all in making, or rather dictating, we cannot make a canon, or a verbal or sentimental alteration. So sacred I hold the voice of the majority of votes.

I am in great haste. Do write to me at Leesburg. I am going into the backwoods again. I have already more than once ventured my life. This was not imaginary, for there was a camp defeated, three children cut to pieces, a negro killed, and a white badly wounded that followed us. We had no doubt of their seeing and being very near to us. We had a guard of confidential men going and coming.

I am in lasting affection thine,

F. Asbury

P.S. I have engaged a second visit to Kentucky at the end of two years.

Christian Advocate and Journal, February 27, 1851

* * * *

Asbury refers to the correspondence which has been going on between him and Morrell during the past year. James O'Kelly was stirring up the brethren against the Council. Asbury is preparing to stand by the Council.

[Baltimore, Maryland][1]
[September 5, 1790]

[To Thomas Morrell]

My very Dear Brother,

You have been exceeding kind to me this year in writing. I received your last I expected at Leesburg, a few days ago. All is unity and love, except,

[1]The date and place were supplied from the envelope.

as you have heard, at Petersburg, since which, mistaken inflammatory letters have been sent very generally. A perfect union in Redstone, in Leesburg also a majority is nearly gained; but we want union, finding therein spirits heated. When at Leesburg, I wrote to James O'Kelley and party, that if they feared my negative in council, as dangerous and unwarrantable, Popish and despotic, I would resign, and sit as another member there. If they were afraid of the council doing mischief by maturing canons, this might be given up also, and leave them only the General Union, the printing and education. That if matters could not be accommodated, the council might devise something like a General Conference for the sake of peace; if it was right, I would lay under their feet. It does seem strange to me, that these men should be so eagle-eyed more than all their brethren. I will venture to prophecy, that without a council there will be a division among the despots, and the members of the council will unite and clear each other's minds, and be responsible to the conferences and council, and make and keep union, or feel some responsibility for not doing it.

Brother Dickins jogged me to-day to write to you for that money left by Mr. Selby to the Preacher's Fund, that you might take sufficient time. It ought to be paid; it must be paid; it will have its use eminently at this time. I am exceedingly pressed to pay about six hundred pounds of the college debt; happily a friend has left two hundred pounds as a legacy, that I hope to have. We have a good, growing work on the north side of Virginia. What grieves me most, at present, of the little division is, the enemies of God will hear it, and it will engage the minds of the preachers, and hurt the work of God. The Baptists push us here and there, and Satan strives to sow discord among the brethren. Pray and speak for the peace of Jerusalem.

I am, I think, prepared to answer every objection to candid minds against the council, and that is of vast moment. Our college and printing concern is on a very precarious footing, and these require to be planted and watered well with prudent, tender, careful hands. Our work in Kentucky revives, and we hope to make a stand there as elsewhere.

I am, with much affection, thine.

F. Asbury

Christian Advocate and Journal, January 2, 1851

* * * *

Morrell is still presiding elder on the New York District. Asbury shows his concern for the council. There is disaffection in Western North Carolina and Virginia, and Asbury fears division.

Washington, North Carolina

Jan. 20, 1791

[To Thomas Morrell]

My Very Dear Brother,

I am so far conducted southward through various changes, yet have peace of mind and inward consolation. Winter is winter in religion; and on Christmas, [so called,] like some heathen nations, Christians run mad. We have

heard of great afflictions on all the lowland counties of Virginia and North Carolina, and a considerable mortality. I feel as though this would be a glorious year of the Lord's power; have no doubt of hundreds, and hope for thousands. The fracture that was made is likely to be bound up, and the wounds of Zion will not be deep. I find men starting in various places upon the Universalism plan. I am determined, if Brother Coke comes, that we will have a proper stroke, and we will follow the blow first on the right then on the left wing alternately. I wish to see the council empowered and consolidated, or the Methodists will be a confused, divided people, like some others. I think it my duty to do all I can. Perhaps another may have a better head and heart, but not so much influence as myself and a well-organized council.

Our family is very large, at college; if you can lift a few dollar subscriptions, it will be acceptable; when once our house is finished, and the debt is paid, we shall not be straitened. I shall rejoice to hear your health is restored and labours succeeded as formerly. I am, as ever, thine

F. Asbury

Christian Advocate and Journal, January 30, 1851

* * * *

This short letter to Thomas Morrell has come to light since the volume of Letters *was published.*

Middletown, [Connecticut]

July 12, 1791.

[To Thomas Morrell]

My very Dear Brother,

I am hitherto held up; my mind is under weighty exercise concerning these people; the time to favour them will certainly come, and a glorious work will be wrought here. Our fidelity and steadiness must appear. Have you sent the Minutes to Bro. Dickins? it will be well to have them printed, as my return will be so late, and the preachers and people call for them. Yesterday I preached twice at Middlefields, and once at Middletown; my congregations large, and some feeling souls; it is a new dispensation to me to preach where people have established and congregated themselves, yet the Lord can work. I am with haste, and much in love for Bro. Morrell, and Bro. Whatcoat, and Bro. Man[n], and all enquiring brethren.

Yours in Christ, as ever,

F. Asbury

Christian Advocate and Journal, January 30, 1851

* * * *

Thomas Morrell had become ill and had gone to his father's at Elizabethtown, New Jersey. Asbury was disturbed over the New York District be-

cause Morrell had to leave. Now Asbury was thinking of Robert Cloud to take Morrell's place. Cloud was put in Morrell's place in 1791.

Charleston, [South Carolina]

February 17, 1791

Elizabethtown, New Jersey
[To Rev. Mr. Morrell]

My Very Dear Brother,

No news from yourself gives me painful fears of your indisposition of body, and retiring, no doubt, to Elizabethtown under the wings of a tender parentage. O, how sickness and death disappoint our expectations! Should your sickness and inability continue, I have written that it would be inexpedient for the elders, as it can be made convenient, to visit the quarter meetings. Brother Lee calls aloud for help; if you can render supply to him it would be well. The work of God, in our view, has suffered for want of labourers; many sick, disabled, desisted, and dead. I know how you will feel; I was dumb for many months, and at death's door, given up by my friends, lost to the Church and the world; but God Almighty raised me up. You will feel dejection, and suffer more in mind than body. Should you live, a southern and softer air might be obtained, could you be reconciled thereto. I was subject, when in England, during the winter's cold, and in the Northern States, likewise, to a heavy cough and continual tickling, frequent sore throat, and rheumatic complaints; these are almost entirely gone by going southerly every year. My dear brother, give yourself to God. You cannot judge of your state; not labouring, or having the benefit of religious society, will so deject your soul. I feel in idea what you will feel in reality. My love to you, and my great expectations from you, your sagacity will soon discover. You are ready to the utmost, and beyond your power, but the Lord lets. Although I have written to Brother Cloud, it is with submission to you, if able to go or order who shall attend quarterly meeting and circuit.

Yours as ever,

F. Asbury

Christian Advocate and Journal, March 6, 1851

* * * *

This letter was printed in the Christian Advocate and Journal *on February 13, 1851. The letter was not dated nor was the place on the letter. The editor supplied "Winchester, June 24th—" from the envelope. The year was not on the envelope. Shortly after this letter was published J. H. Young pointed out in a letter to the editor that on June 24, 1793, Asbury was not at Winchester, Virginia, but in Pennsylvania. He was at Winchester on June 6, as the* Journal *shows. Therefore, the date is Winchester, June 6, 1793. The letter shows that Asbury is still having trouble with Ezekiel Cooper and Jesse Lee. William McKendree was not yet back in the fold*

after going off with James O'Kelly. Asbury makes some more observations on Dr. Coke and O'Kelly. In 1793 Morrell was pastor in New York.

[Winchester, Virginia]

[June 6, 1793]

[To Thomas Morrell]

My Very Dear Brother,

At the Greenbrier Conference I had the pleasure of receiving a letter of free and large contents from you. On my arrival in Holston I had written to you by post, which may or may not come prior to this. As to the members of this conference it is true they have been not unlike those of the south district of Virginia. As to wives, and their birth-place, and kin, and good commons, the charm will be broken. I cannot tell where the number of the minority of 39 came from, unless they obtained help from that quarter. A more general conference at Baltimore, taking the eastern and western shores of Maryland, and northern neck of Virginia, will give the episcopos more elbow-room to change the presiding elder; that is settled, and others of the same order, too, elsewhere. I have one rule, not to do great things in haste; another, not to act at a distance, when I can come near. The stationing of E[*zekiel*] C[*ooper*] is at present out of the question; it is not to be in York. As to J[*esse*] L[*ee*], I wish him in York, or any other place, if you could cure him of his obstinacy. I am at present well satisfied that through the small half of the continent I have done the best I could in the stationing, and that the elders themselves have thought. I have changed generally South Carolina, Georgia, Kentucky, Holston, and Greenbrier. The eighteenth of this month I shall confer with the preachers from the west of the north district of Virginia, the rest of Maryland, and the Ohio district, and change to greater advantage. I have been travelling for months through mountains and hills, and frequent rains, at the rate of 150 to 200 miles a week, and sometimes, for two days together, 45 miles in a day. I have spent above fifty pounds in five months to meet the wants of the preachers, wilderness expense, and expenses of three horses. A valuable young man, Brother Hill,[1] is my helpmate. I am now going to Bath for about ten days, for my rheumatic affections, that have been stronger this winter than ever, and pursued me through the summer. From Potomac I am to work my way through to Albany—another wilderness. The Lord is with us! You must prepare for your Brother Jemmy, [O'Kelley.] It seems he will print his cause. This will bring many things to light that have been hidden. He goes where he pleases, writes what he pleases, and sends it open to the preachers by the people. All the travelling preachers that were his warmest friends have left him, except M'Kendree. I believe now nothing short of being an episcopos was his first aim. His second was to make the Council independent of the bishop and General Conference, if they would canonize his writings. this could not be done! His next step was, with the authority of a pope, to forbid me by letter to go one step further with the Council; after carrying it once round the continent, and through the first council, who

[1]Daniel Hitt

ordered me to go round and know the minds of the brethren. His following step was to write against me to Mr. Wesley, who he knew was disaffected to me, because I did not merely force the American Conference to accede to Mr. Wesley's appointment of Brother Whatcoat, which I did submit to Dr. Coke only for peace with our old father. But he [O'Kelley] was the warmest opposer to me and Dr. Coke in conference; and why but because he thought himself, as we can find now, more fit, and moved it long ago that there should be another superintendent elected? How moved he then but to make himself independent of me and the general Connexion, and dragged in the little Doctor, whom, a little before, he would have banished from the continent; then stipulated with me, through the Doctor, to let him stay in that station, and consented to leave the decision to a General Conference; and when the cause went against him, went away in a cloud. Now he is suspected of raising a sedition among the local preachers, who was one of the greatest opposers they had. And lastly, to set the people against us, and say the Council is established, and the dire negative goes, if the episcopos is not in the vote or conference. Thus he has gone. I am inclined to think he dictated the circular letter. I hope he will abuse the Doctor—then the secrets of letters will come out. I think there are one or two, the most unfit, have been looking towards the government that I know never will get it, yet still think it will be high time to do something next General Conference.

I am, as ever, thine.

F. Asbury

Christian Advocate and Journal, February 13, 1851

* * * *

Although Morrell was no longer the presiding elder in New York, Asbury wrote him about the appointments and difficulties connected with the office. The O'Kelly schism had taken place and it is worth noting that Asbury was still afraid that Jesse Lee might join them.

Coeyman's Patent, [New York]

July 13, 1793

[To Thomas Morrell]

My Very Dear Brother,

I received a letter from my dear old friend Otterbein not long since. He told me "he had been so disappointed in men he was tired and ready to have done with all men." My answer was, "And I also, but that I was a man."

I am convinced there ought to be a change generally, presiding elders and others; this I aim at, but there are great difficulties. I see the propriety of having men to command that are firmly fixed in our Church government, and as heartily united to the President of the Connexion. All my woods and wilderness troubles vanish in a moment when I have to take one single grain of conference tartar. Query, Whether any place will do for

J[*esse*] L[*ee*] but Philadelphia? if he goes to Virginia he will join the faction; if he comes to York he may get in with the wrong heads. I have no less than three stations for Ezekiel[1] Massachusetts, York, and Eastern Shore: however, I conclude old established places cannot suffer like those unestablished through the absence of preachers, and bad management of others, in the back settlements. No wonder Johnson should let out against me when, instead of serving seven months in Wyoming, he stayed about five and received by subscription £17 15s. 6d., Pennsylvania, taking up six pounds of that, or nearly, at a store, upon the credit of a leader now out of the society, forty shillings of which the leader never received, and two dollars the man was sued for, that I desired the steward to repay. Brother Cloud knew the matter. I came accidentally to Marble Town, and stopped and preached there. We have a few able friends there. He had been working upon them about his not being able to travel, and they judging he had never been brought up to work. I put them right with a few words. I judge my journey will be thorny to Boston, from yours, Brother Cooper's, and Lee Smith's. I wish to see as many as can well be collected at York, aiming, in the interim, to put one preacher in each circuit to keep house; we must not—absolutely must not—leave our circuits, as heretofore, without one preacher at least. J[*esse*] will be roasted and boiled in Philadelphia, and perhaps he may come to be good spirit and flesh at last. I wish to see him in York, and those of most weight and best acquainted with him present.

I am, as ever, thine,

F. Asbury

P.S. I hope our dear friends in the city will remember our backwoodsmen; thirty or forty pounds would be a great charity; the profits of the boxes in conference week, and a lift at lovefeast. You might have been absent one week, and have seen me in Albany. I thank you for a letter. You will put everything in the best order for conference.

Christian Advocate and Journal, February 20, 1851

* * * *

Thomas Morrell was pastor in New York. Asbury had gone south from Virginia. Philip Bruce and Lemuel Green are listed as elders on the northern district in Virginia. Beverly Allen had been expelled from the ministry. Asbury refers to the Hammett schism which had centered around Trinity Church in Charleston. Asbury was still suspicious of Jesse Lee consorting with James O'Kelly. Appended to the letter is Asbury's plan of travel.

Charleston, [South Carolina]

Jan. 22, 1794

[To Thomas Morrell]

Dear Brother,

Your letter, dated November 29, was brought to my hand at the South Carolina Conference. The rapid rides we have had to make, the changeable

[1]Ezekiel Cooper

state of the weather, travelling upon a line of near 150 miles west of Charleston, attended with frosts and snows, and uncomfortable entertainment, made it little inferior to your journey and mine to the southward. Brother Bruce[1] was taken with a violent bleeding lax. We had but one comfortable room, about twelve feet square, for a sick-room, conference room, and lodging. This we were obliged to give up to Brother Bruce, as we were afraid his life was in danger. For my own part I had taken cold after cold, attended with violent chills and fevers. I appeared to be growing something like Dr. Armour. I sat in conference under great weakness and affliction. At length I put myself away at a private house, and was confined several days. After my fevers and cough were a little abated, I crept to town in very unseasonable weather. I am now laid up here to winter. I am not very able to read, write, preach, or pray; you must excuse my borrowing a hand to write. I hope to take the field again the first of March. Brother Bruce was a little amended when we left him. I feel myself to amend slowly since I came to town, having everything so comfortable about me. But the western tour is quite out of sight for the present year; I am persuaded that it nearly, if not altogether, would take my life; it has been the voice of people and preachers for me not to attempt it, and the voice of affliction, so that I take it as the voice of God. Matters are as well here as we can expect; we creep along, slow but sure. Brother Cannon, from North Carolina, is stationed here. He seems pleased with the people, and the people with him. Poor Allen[2] is certainly in chains for shooting the marshal of the Federal Court in Georgia dead on the spot; which will surely terminate in the end of his wretched life. This poor man has, for the space of seven or eight years last past, been writing and speaking against me on all occasions concerning the government of the Church. He was the chief agent of most of the discord between Dr. Coke, Mr. Wesley, and myself. The ministers of Trinity Church seated in conference last week were Messrs. Hammett, Brazier, Matthews, Meredith, and Johnson.

Please to write circumstantially to the preachers in the Albany district to meet in conference at York, as it will save me the riding of 200 miles at least; also let the preachers in Connecticut and Massachusetts know my plan to Boston, particularly Brother Hill,[3] who intends to meet me in Albany. I shall allow the preachers to make some little alteration in my plan, if they can do it for the better. I wonder what Brother G[*reen*][4] has not done with that business, when I wrote him so plainly that the whole of the preachers southward have signed the Declaration of Union. After all I can't say that I can charge poor Allen with saying that I was fallen insane, as some have lately done. That he aided Hammett we have no doubt, and may be to the last.

My friend L[*ee*] has lately written to Fonarden, in Baltimore, of me, as having no religion. Lord, help me, I have but little. Brother O'Kelley, after the conference at Lane's, sounded out what great piety I had, and how much engaged. Since that, to the same man. James says, I have been falling these three years. I have valid witness, which is Henry Hill's uncle. Poor

[1]Philip Bruce

[2]Beverly Allen

[3]Daniel Hitt

[4]Lemuel Green

souls, we are good or bad as we please or displease them, and serve their purposes. O, let the Eternal judge! . . . .

I have one heavy stroke coming. Brother Cooper will decline this year; it is what I have long feared. I am, as ever, thine,

F. Asbury

Brother Asbury's Plan to Lynn

Tues, June 24, Ride
Wed. 25, Wilmington.
Thurs. 26, ride to Philada.
Fri 27 } Philadelphia
Sat. 28 }
Sun. 29 }
Mon. 30, Trenton
Thur. Ju. 1, Elizabethtown
Wed. 2, preach there
Thursday 3, } N. York.
Friday 4, }
Saturday 5, }
Sunday 6, }
Monday 7, Morgan's
Tues. 8, Lawyer Hatfield's.
Wednesday 9, Bedford.
Thursday 10, Reading
Friday 11, Bristol
Saturday 12, Middletown
Sunday July 13, rest.
Mon. 14, Hartford, ev. meet.
Tues. 15, Coventry do
Wed. 16, Pomfret do.
Thurs. 17, Millford do.
Fri. 18, Needham, 3 O'clock.
Saturday 19, Waltham.
Sunday 20, do.
Monday 21, } Boston
Tuesday 22, }
Wednes. 23, }
Thursday 24, ride.
Friday 25,
Saturday 26, } Conference at Lynn
Sunday 27, }
Monday 28, }
Tuesday 29, }
Wednes. 30, }
Thursday 31,

Christian Advocate and Journal, January 23, 1851

* * * *

MISCELLANEOUS LETTERS

In addition to the Asbury letters to Thomas Morrell which were recently discovered in the Christian Advocate and Journal, *three others have come to light printed in the same publication. They are published together here.*

* * * *

This is one of the letters which was printed in the Christian Advocate and Journal *and which has been found recently. There is no name or address. It was evidently written to a preacher who was at the last conference in Baltimore. It may have been Nelson Reed, the presiding elder or James M'claskey, the pastor.*

Charleston, [South Carolina]

February 11, 1796

My very dear Brother—

I remember you expressed an uncommon touch on the day of our fast at the last conference. I hope you have kept the blessing of this day. Oh my

dear brother, how my soul panteth, desireth, and prayeth for a revival of religion in Baltimore. I have desired all our leaders to strive to establish prayer meetings through the whole town, and to cry mightily to God. What have our slumbering spirits been about? What! None convinced, converted, and sanctified! The devil has been around the fold and stolen some away. Oh, my brother, for God's sake, for Christ's sake, for the sake of the eternal Spirit, for the sake of believers, backsliders, mourners, and poor miserable sinners, let us awake, and call, and cry upon the walls of Zion. If my advice is generally received, the work will revive. If it is not taken, I shall call Heaven and earth to witness against my dear Baltimore children and brethren. I have desired that my letters (which all speak one language) should be read in the leaders' meeting; and come like claps of thunder among you all.

I am thine, &c,

F. Asbury

P.S. Being absent I must speak. Six hundred miles is no bar to my spirit and heart-felt concern for you. Your spiritual interest is written on my poor heart. I am afraid some are growing rich in temporal things, and spiritually poor. I had rather you were all dead and gone to glory, than dead to God, and gone into the world. Where that is the case I have awful fears, and only a poor gleam of hope they may be restored. Backsliders, if they are ever restored, it will be under a powerful revival.

F. Asbury

Christian Advocate and Journal, Vol. 2, No. 26, Feb. 29, 1828, p. 101

* * * *

The following letter was written by Francis Asbury to Freeborn Garrettson. Asbury is thinking of the coming General Conference and of the relationship of Bishop Coke to the Methodist Church in America. Asbury is urging Garrettson, presiding elder at Albany, New York, to continue in the work and uses President George Washington as an example. However, Asbury, as usual, is talking of laying down his own burdens.

A note is appended to Asbury's letter from Nicholas Snethen. According to the minutes Jesse Lee was Asbury's traveling companion and Snethen was one of the pastors at Charleston.

Charleston, [South Carolina]

Jan. 25, 1800

[To Freeborn Garrettson]

My Respected Friend and Brother,

I have little but a tale of woe to relate of myself—only to say the spirit is willing, both of God and man, but my flesh is weak. In our six months' tour we came in a western direction through seven states and twelve districts, in most of which we heard glad tidings of great joy, extraordinary revivals of religion, but nothing equal to what Dr. Coke relateth of Cornwall— four

thousand souls added in two circuits in four months, two thousand for each circuit. And doth God thus work in a land that appeareth to lie under the threatening hand of God and man? Was it not for this, we might fear it would be broken from being a nation. We may not expect our Brother Coke until near the time of General Conference. He hath taken in hand to print his exposition upon the word of God, assisted by a friend. Thus I sigh for help from man, and often sigh in vain; my affection in my breast, and amazing delicacy in my bowels, is a great affliction. I have regained strength within a few months past, but it was by ease and a great suspension from care for six months; but when I came to the city I returned to my feeling and my communicating with the sorrows of the Church, conference cares, and the like. We have had our conference in this city in great union; an increase of six laborers, addition of members, ample supply of the quarterage and the wants of the preachers. Jesse Lee is gone to St. Mary's about four hundred miles south, and to visit Ebenezer, and Savannah, some of the walks of our old Father Wesley.

The tenth of February we take our departure, by different routes, for greater usefulness, he the seaside, myself through the middle path between the highland we came down and the seaside. As the Jerseys are well supplied with an eldership, your absence will be better borne there than in some other places. You must do the best you can; if you can make a general visit once in six months it will be well. I hope our people and preachers will rejoice to see an aged friend in the work, as the citizens of the state always respect those that formed the first Congress and ancient continental officers like great Washington. He served in the field during the war; he served them as president, and then went home as quiet as a lamb. If they called him again, he was obedient and came forward; but now his warfare is done. You must hold yourself in readiness until your brethren in the ministry, and the people say, "Brother Garrettson, you may go home. We have no need of you. We can do without you." I hope this may never be; but should it be, God may have need of you still.

I am awfully agitated in my own mind what part I should act. I have resolved again and again. I believe the minds of my brethren have been perplexed, not knowing what part I should act. They have read my reasons for my resignation and confess they are unanswerable. I doubt if I have preached, feeble as at your chapel, fifty times last year. To think of traveling and not preaching is like death! I cannot travel ten thousand miles a year; in my way not less would give me knowledge for my work in all the United States. My respects to the families and friends that inquire after me. I am most sincerely thine,

FRANCIS ASBURY

Christian Advocate and Journal, January 9, 1859

* * * *

It is not known to whom this letter was written or when. It was published in the Christian Advocate and Journal *and described as "a fragment of a letter from Bishop Asbury, without date." It is clear on comparison with the* Journal *and other letters of 1811 and 1812 that it was written in that*

period of his life as he often refers to the forty years of his ministry at this time. Also he refers to laying down his charge to McKendree at this period of his life. Forty years from 1771 when Asbury came to America would put the letter in 1811.

[1811]?

[To Whom]?

I have now, at this time, in consequence of the want of health, resigned every part of my duty but stationing the preachers, with some small counsel. I never expected I should be so far released, and perhaps Providence may design to lead me to lay down my charge, it being improper for me to hold it. I have lived a great part of my life under a mysterious providence. I believe I have spent a seventh, if not a sixth of forty years, in vocal and mental prayer; and I have faith to believe God is, and will be, with and direct me. Samuel had strange feelings when he was about to give up his dear Israel, but we know what the Lord told Samuel.

Christian Advocate and Journal, January 16, 1851

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Conference Historian: Dr. Harvey E. Tobie, 6214 S.E. 18th Avenue, Portland, Oregon
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